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467 latter, narrower, group co-operation. We shall see that it varies widely in scope and closeness, owing partly to the different nature of the productive technique and the varying demands upon co-operation which it entails, and partly also to extraneous factors, not involved in productive technique. The labour-unit in craft-work is called *efakó*, i.e. by the same name as the labour-unit in farm-work, to which, in fact, it corresponds in all essentials. Again we find a section of the family group working together under a senior relative who, as the common head, directs group co-operation, supplies the means of production (tools and raw material), and disposes of the proceeds from the group work. He also undertakes the other *efakó* obligations of paying tax for his co-workers, providing them with food, clothing, and bride-price. At the death of the *efakó* head the group member next in seniority takes his place. If old age disables the *efakó* head for active work he can retire from the labour-unit without giving up his position as the head of the group, i.e. without abandoning his control over the group income. Old men who have not reached the position of an *efakó* head when they are forced to retire will be supported by the labour-unit. The old men of the group are, moreover, often allotted a little farm-work close to the house, which allows them to make their contribution, even in old age, to the group income. We can see already that the ability of the group to 'pension off' their old men and late leaders depends essentially on the size of the labour-unit; a very small labour-unit is clearly incapable of making the necessary provisions, and we shall find that in the case of these labour-units the support of the old men is undertaken, rather irregularly in fact, by their family as a family obligation, and no longer forms part of the regular services of the labour-unit towards its members or ex-members.

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With regard to the junior *efakó* members we find, again, the practice of releasing from the *efakó*-unit adult workers who desire to make themselves independent and to set up a separate labour-unit. The question always entailed in the release from the labour-unit, namely, of the acquisition of new means of production, is complicated in craft-work by the fact that here the means of production are to some extent immovable (e.g. the blacksmith's furnace and anvil, the glass-maker's furnace, the weaver's loom, &c.). It appears to be due to this difficulty that the release from the labour-unit in craft-work does not invariably involve withdrawal also from the workshop in which these means of production are fixed, but that, on the contrary, there is the tendency to stay on and share workshops, furnaces, and so forth, with the ex-fellow-workers. Only if the workshop is overcrowded will the worker or workers who are leaving the *efakó*-unit look round for another place, for example, a vacant furnace in another workshop, or the entrance hut of a compound, or (more rarely) build themselves a new workshop, with the assistance of family and fellow craftsmen. The withdrawing workers will be allowed to take with them the (movable) tools which they had been using, and will also be supplied as a rule, by the old *efakó* head, with raw material for the start. This setting-up of independent workers is in craft-work as in farm-work the last act of the functioning *efakó*.

The co-operative organization of *efakó* work also enables the group to